THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Agamic Review.

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TIRUJÑĀNA-SAMBANḌAR'S DEVĀRAM.

(*Continued from page 105 of No. 4 Vol. XII.*)

நீர்பரந்தநிமிர் புன்சடைமேலோர் நிலாவெண்மதிசூடி
யேர்பரந்தவின வெள்வளைசோரவென் னுள்ளங்கவர்கள்வ
னூர்பரந்தவுல கின்முதலாகிய வோரூரிதுவென்னப்
பேர்பரந்தபிர மாபுரமேவிய பெம்மானிவனன்றே.

He has put on the white crescent moon over his crested locks
that bear the spreading waters;
He is the Deceiver who steals away my heart so that the white
rows of beautiful bracelets slip off from my arms ; *
So that this is named the one great metropolis of earth with its
many cities,
He hath come to *Piramā-puram*, name renowned ; Our mighty one
is He ! Is it not so ?

விண்மகிழ்ந்தமதி லெய்ததுமன்றி விளங்குதலையோட்டி
லுண்மகிழ்ந்துபலி தேரியவந்தென துள்ளங்கவர்கள்வன்
மண்மகிழ்ந்தவர வம்மலர்க்கொன்றை மலிந்தவரைமார்பிற்
பெண்மகிழ்ந்தபிர மாபுரமேவிய பெம்மானிவனன்றே.

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* 1. Comp. K. 115. 1262. KALIT. 1, 7.

He not only came to the walls that reach to heaven, but with a polished skull,
Rejoicing in soul, asked alms ; He is the thief who steals away my soul ;
He on whose bosom the serpent that delights in earth, and the flower of the Kondrai tree are gathered ;
Who hath delighted in 'Umai' his spouse, and came to *Piramā-puram.* Our Lord is He ! Is it not so ?

ஒருமைபெண்மை யுடையன்சடையன்விடை யூரும்மிவனென்ன
வருமையாகவுரை செய்யவமர்ந்தென துள்ளங்கவர்கள்வன்
கருமைபெற்றகடல் கொள்ளமிதந்ததோர் காலம்மிதுவென்னப்
பெருமைபெற்றபிர மாபுரமேவிய பெம்மானிவனன்றே.

He who hath the only womanhood the crested one, He who mounts the steer,
It is He so that with rare rapture I exclaim, the thief who steals away my soul,
So that one might say this is the time that it floats a prey to the black waters
Who came to mighty *Piramā-puram*, Our Lord is He ! Is it not so ?

மறைகலந்தவொலி பாடலோடாடல ராகிமழுவேந்தி
யிறைகலந்தவினை வெள்வளைசோரவென் னுள்ளங்கவர்கள்வன்
கறைகலந்தகடி யார்பொழினீடுயர் சோலைக்கதிர்சிந்தப்
பிறைகலந்தபிர மாபுரமேவிய பெம்மானிவனன்றே

He who amid the sound of the music of the Vedic chaunt, performs the Mystic Dance. He who bears the battle axe,
The thief who steals away my soul, so that the white bracelets ranged upon my arms fall off,
While the spacious and beautiful grove on the shore and the glades scatter radiance,
Hath come to *Piramā-puram* on which the crescent moon rests. Our Lord is He ! Is it not so ?

சடைமுயங்குபுன லன்னனலன்னெறி வீசிச்சதிர்வெய்த
வுடைமுயங்குமர வோடுழிதந்தென துள்ளங்கவர்கள்வன்
கடன்முயங்குகழி சூழ்குளிர்கானலம் பொன்னஞ்சிறகன்னம்
பெடைமுயங்குபிர மாபுரமேவிய பெம்மானிவனன்றே.

He whose crested locks the stream surrounds, the fiery one, and while it scatters fire
Who bears the serpent amidst his garments and wandering as a thief steals away my heart,
Where the sea with its backwaters surrounds the cool glades, where the swan with beauteous wings
Delights in the society of its mate, *Piramā-puram* He hath reached. Our Lord is He! Is it not so?

வியரிலங்குவரை யுந்திடதோள்களை வீரம்விளைவித்த
வுயரிலங்கையரை யன்வலிசெற்றெனை துள்ளங்கவர்கள்வன்
றுயரிலங்குமுல கிற்பலவூழிக டோன்றும்பொழுதெல்லாம்
பெயரிலங்குபிர மாபுரமேவிய பெம்மானிவனன்றே.,

With mighty shoulders like a mountain, clothed with heroism,
The lofty Lanka's king subduing, as a thief steals away my soul.
Through all the ages that this vexed world shall exist,
Who hath come to *Piramā-puram*' whose name shall shine forth. Our Lord is He! Is it not so?

தாணுதல்செய்திறை காணியமாலொடு தண்டாமரையானு
நீணுதல்செய்தொழி யந்நிமிர்ந்தானெனை துள்ளங்கவர்கள்வன்
வாணுதல்செய்மக ளீர்முதலாகிய வையத்தவரேத்தப்
பேணுதல்செய்பிர மாபுரமேவிய பெம்மானிவனன்றே.

With Vishnu who descended deep to see the king's feet, and He of the lotus flower
Who rose high to see his head, above these he rose, the thief who steals away my soul,
While maidens with bright brows and all the other inhabitants of earth extol
He draws near to *Piramā-puram* that cherishes His name. Our Lord is He! Is it not so?

புத்தரோடுபொறி யில்சமணும்புறங் கூறநெறிநில்லா
வொத்தசொல்லவுல கம்பலிதேர்ந்தெனை துள்ளங்கவர்கள்வன்
மத்தயானைமறு கவ்வுரிபோர்த்ததோர் மாயமிதுவென்னப்
பித்தர்போலும்பிர மாபுரமேவிய பெம்மானிவனன்றே.

While Buddhists and senseless Jains blaspheme and senseless words
Breathe forth, He seeks for alms throughout the world, the thief who steals my soul away

He hath put on the spotted skin of the raging elephant so that they say 'tis enchantment

And hath drawn near to *Piramā-puram* whose people are bewildered. Our Lord is He. Is it not so ?

அருநெறியமறை வல்லமுனியகன் பொய்கையலர்மேய
பெருநெறியபிர மாபுரமேவிய பெம்மானிவன்றன்னை
யொருநெறியமனம் வைத்துணர்ஞானசம் பந்தனுரைசெய்த
திருநெறியதமிழ் வல்லவர்தொல்வினை தீர்தலெளிதாமே.

Where the sages dwell amongst the wide tanks, mighty in the rare learning of the mystic scroll

He hath come to *Piramā-puram* city of true faith. Our Lord is He ; Him

Comprehending with mind concentred on his law—Jñāna Sambandhar which uttered

The Tamil of the sacred path, who have power to understand, to wipe away their ancient deeds 'tis easy.

G. U. P.

In the next Number of our Journal the learned contributions of Dr. G. U. Pope on *Periyapurāṇam* will be published for the first time in India. The Tamiḷagam is really under a deep dept of gratitude to Dr. Pope for his really sympathetic views on our Religion and Literature though he was coloured by prejudice in his earlier writings. It was Dr. Pope that opened the eyes of the West to the glories of our Religion and Literature in Southern India.

Coronation Durbar of Their Imperial Majesties King George V, and Queen Mary at Delhi.

"Out of terror all creatures run about when the world suffers anarchy, hence, the lord created the king for the protection of all." (Manu VII—2)

"For the achievement of his (king's) end, the lord (Brahma) created out of his own essence, his son the punishing rod of sovereignty for the protection of all creatures." (Manu VII—14)

"The rod of Sovereignty is in fact the sovereign; he is said to be the leader and regulator (of Society).........The rod of Sovereignty governs the subjects, the rod of punishment protects all the subject people, it is the rod of punishment that wakes up by the side of those who are asleep, the erudite ones call punishment the embodiment of virtue. Punishment, justly inflicted after due deliberation and endears all subjects, unjustly inflicted, it destroys them all." (Manu VII—17. 18, 19) Manu regarded, as the above quotation shows, kingship as a creation of the Lord of the Universe specially instituted as a protection against anarchy. The 'rod of Sovereignty' which the king wields is the preserver of Society, preserves virtue, is the source of all good government in the world. Such is the sublime conception which the most ancient of Indian law-givers has set forth to the coming generations as the ideal which should guide them in the governance of the people. Since we are still in the days of coronation, it is but befitting that Manu's words should be present before all.

Manu and the other law-givers after him, have laid down several duties as binding on the king. The king should be initiated with rites laid down in the Vedas. Just and lawful protection of his Subjects was his first duty. He was regarded as having been made 'out of the eternal essence of the deities, Indra, Wind-god, Yama (Death), Sun, Fire, Varuṇa (water-god), Moon, and Vittêsa (the Lord of riches)' and as such he should be looked up with divine veneration. His

energy overwhelmed all beings in the world. "Like the sun he dazzles sight and mind, no one can look at his face in this world. In his energy he is like unto Agni (fire), Vayu (wind-god), Arka (sun), Soma (moon), Yama (the lord of virtue), Kuvera, Varuṇa and the great Indra......He is the great divinity manifest in the shape of man." (Manu VII—7, 8) A king should be truthful, and intelligent, should award punishment whenever necessary, should possess good deliberation, should 'understand the principle of virtue, desire and wealth.' He should never be 'a self-seeking, sensuous, deceitful and arrogant king.' He should ever receive the advice and cooperation of his ministers, generals, priests. He should ever act in conformity to the Sastraic teachings, control of his senses was particularly recommended to him. Humility in spirit, the study of the three Vedas, knowledge of 'the eternal principle of punishment, the science of reasoning, the science of self-knowledge, the principles of trade, agriculture and cattle rearing and the science of wealth' were enjoined on him. "He shall select seven or eight ministers of tested virtue and ability who would be conversant with the prices of lands, well versed in the Sastras, valorous, and born of noble families, with unmissing aims in archery or in the use of arms. Even a work, which may be easily accomplished, may appear difficult to an unaided man to accomplish; how can a kingdom, which involves so many mighty issues, be governed by a single, unaided person? With them he must deliberate on all general topics of treaty and war, on the maintenance of forces, on the state of the exchequer, on the capacity of the capital and the kingdom as regards the location and food supply of their inmates, or ways and means, on the protection of his person and kingdom and the distribution of revenue among its worthy recipients (public officers). Having heard the several and independent opinions of these counsellors, let him carry that much of those opinions into practice which conduces to his welfare." (VII—54, 55, 56, 57). Manu makes mention of a treble distribution of functions. The king retained the Government

and the treasury in his hands. The general (Amatya) was in charge of the forces of the kingdom and was responsible for the maintenance of internal peace. The ambassador was entrusted with the power of declaring war and making treaty.

Such was in brief, the picture of royalty as depicted by the ancients. Several of the principles and maxims of state policy, with some modifications required as suiting to the times in which we live, remain in application in modern times. With such a picture before the mental vision of the Indians, it is no wonder if the Indians welcomed the proposal that their Imperial Majeties, the King-Emperor and His Noble Consort, should be crowned at Delhi and hailed the day with veneration and historic loyalty when they were actually crowned on the 12th of December at that city which had been, ever since the dawn of Indian history, the metropolis of several kingdoms in the past and which, by their imperial grace, is now become the capital of the British Empire in India. The 12th of December is a day unique in the annals of the establishment of the British Empire in the East. That is the first occasion when Their Majesties, the king-Emperor and His Consort, condescended to celebrate their Coronation on the Indian soil. The ceremony of Coronation is not a mere spectacular incident appealing as it is to the imagination of the eastern. It is an occasion sacred to him. For he imagines he sees God in human shape; he sees there the king, in all his Majesty speak in person to the subjects gathered around. Above all, it is the opportunity when he hopes to get boons of a far-reaching importance. It is in this light, we believe, the Indian viewed that historic ceremony and as far as human aspirations go he has no reason to feel that his reasonable demands have not been conceded. We sincerely trust that the Coronation of their Imperial Majesties in India is only the dawn preceding the long-day of constitutional progress of the Indian people.

Of the boons granted two require special mention. The granting of a governor-in-council to Bengal is a thing which will appeal most strongly to the loyal sentiment in India. It

proves, beyond a shadow of doubt, that the King-Emperor is ever on the look-out to understand the reasonable grievances of his Indian subjects and the moment he is convinced of the unrighteousness of a particular measure, he does not hesitate to get it removed. This is a very important concession made to the people. We live in a time of constitutional struggle. It is necessary that the people should understand that the constitutional struggle is the only means by which any country may hope to advance. Mr. Surendra Nath Banerjee sounded the true note when he said: "The healing hand of His Majesty has allayed our sorrows and we pray to God that His Majesty be long spared to rule this vast Empire. His Majesty by his command, has redressed our great grievance, has reunited the sundered province and will allay unrest and agitation. Bengal will now be restored to its normal condition of peace, contentment and happiness. The royal visit marks an epoch in the history of our country. It opens up a new chapter in the policy of good-will and conciliation which has been so happily inaugurated by the Viceroy. The 12th of December will be a Red Letter day in our annals, and future generations will point to it as marking a new epoch in our history. The modification of the partition represents the triumph of British justice and vindication of Constitutional methods in our Political controversies.".

The grant of fifty lacks of Rupees for the spread of elementary education among the masses is the other which proves how earnest the King-Emperor is in practically applying the principle of sympathy which he declared a few years ago on a celebrated occasion as necessary in the administration of India. The grant may be insufficient considering the proportion of the work that should be undertaken. But the principle that the state should mainly undertake the mass-education has now been made plain.

PURANĀNŪRU (No. 5)

ADVICE TO THE KING.

எருமை யன்ன கருங்கல் லிடைதோ
றானிற் பரக்கும் யானைய முன்பிற்
கானக நாடனை நீயோ பெரும
நீயோ ராகலி னின்னொன்று மொழிவ
லருளு மன்பு நீக்கி நீங்கா
நிரயங் கொள்பவரொ டொன்றாது காவல்
குழவி கொள்பவரி னோம்புமதி
யளிதோ தானே யது பெறலருங் குரைத்தே.

O mighty king, Lord of the spacious forest lands,
Where elephants spread o'er the land like grazing herds,
Commingled with dark rocks like buffaloes!
Since thou'rt supreme in power, one thing I say to thee:
Be not one with those who, void of grace and love,
Becomes the prey to endless woes in hell! *
Let thy dominion be as care of tender babes!
That is true tenderness, in this world rare to find!

By *Nari Veru-Talaiyar* (1) to *Šērmān, Karuvūr* (*Caroor*) *Eṛiya Oḷ-Vāḷ-Kō-Peruñ-Šeral-Irum-Poṛai.*

PURANĀNŪRU. (No. 6)

PRAISE TO THE KING.

வடாஅது பனிபடு நெடுவரை வடக்குந்
தெனாஅ துருகெழு குமரியின் றெற்குங்
குணாஅது கரைபொரு தொடுகடற் குணக்குங்

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*. In P. P. V. x 3, (271).

1. This and 195 are by the same poet. They are didactic. In P.P.V. x 3. this kind of song is called 'the song of the Sages' teaching'. The following are included in this class.

குடாஅது தொன்றுமுதிர் பௌவத்தின் குடக்குங்
கீழது, முப்புண ரடுக்கிய முறைமுதற் கட்டி
னீர்நிலை நிவப்பின் கீழு மேல
தானிலை யுலகத் தானு மானா
துருவும் புகழு மாகி விரிசீர்த்
தெரிகோன் ஞமன்ன் போல வொருதிறம்
பற்ற லிலியரோ நிற்றிறஞ் சிறக்க
செய்வினைக் கெதிர்ந்த தெவ்வர் தேஎத்துக்
கடற்படை குளிப்ப மண்டி யடர்புகர்ச்
சிறுகண் யானை செவ்விதி னேவிப்
பாசவற் படப்பை யாரெயில் பலதந்
தவ்வெயிற் கொண்ட செய்வுறு நன்கலம்
பரிசின் மாக்கட்கு வரிசையி னல்கிப்
பணியிய ரத்தைநின் குடையே முனிவர்
முக்கட் செல்வர் நகர்வலஞ் செயற்கே
யிறைஞ்சுக பெருமநின் சென்னி சிறந்த
நான்மறை முனிவ ரேந்துகை யெதிரே
வாடுக விறைவநின் கண்ணி யொன்னார்
நாடுசுடு கமழ்புகை யெறித்த லானே
செலிய ரத்தைநின் வெகுளி வாலிழை
மங்கையர் துனித்த வாண்முகத் தெதிரே
ஆங்க, வென்றி யெல்லாம் வென்றகத் தடக்கிய
தண்டாவீகைத் தகைமாண் குடுமி
தண்கதிர் மதியம் போலவுந் தெறுசுட
ரொண்கதிர் ஞாயிறு போலவு
மன்னுக பெருமநீ நிலமிசை யானே.

North of the long stretched line of snow-clad northern hills;
South of the Kumari stream that fills the South with awe;
East of the ocean dug of old that beats the Eastern shore;
West of the ancient Sea renowned, that fills the West;
Below the sea sustained surface of the Earth,

First of the triple ranges of the realms below;
Above the land of the Celestials, rising high;
Not satisfied with this, in might and glory strong,
Like balance-beam, that swerves not from the right,
Let Thy power rest! Should foemen rise against thy
sway,
Thy host overwhelms their countries like the sea!
Urge on thine elephants dark-hued, small-eyed,
Take many a fortress in their fertile lands, and give,
In due degree their jewels to thy suppliant throne!—
Thy canopy bow low before the triple-eyed One's might,
And as thou goest in circuit round His city's shrines,
Thy head bend low before saluting hands.
Of holy teachers of the sacred Vedas four
Thy garland, king! shall only wither in the smoke of
lands
Laid waste! Thine anger spend itself amid
The Blandishments of fair ones decked with gems!
And thus, O Kudumi! renowned for thy gifts,
All conquering, nor boasting Thine achievements rare.
May Thy dominion last like to the moon's cool beams,
and like
Destroying rays of the bright sun for ever more!

To the Pāṇḍiyan Pal-Yaga-sālai Muthu-Kudumi Peru-Vaḷuti by *Kāri-Kiḷār (2).*

1. There are 5 songs in his honour: 6, 9, 12, 15, 64.
2. Only one song of his is here. Kāri is an unknown Village.

BHASMAJABALA UPANISHAT.*

Section I.

Om. Next, Bhusunda Jābāla prostrated before the lord Šiva, who is residing at the top of the Kailāsa, who is the Essence of the Om, who is the great lord, who has the crescent moon on his forehead, whose eyes are the sun, the moon and the fire, who has the brightness equal to the light of unlimited suns and moons, who is clad with the tiger skin and has antelope in hand, who has besmeared himself the whole body with Bhasma, in whose forehead are shining the three lines drawn across by Bhasma, who has his five different faces filled with smile, who sits on the Vīrāsana seat, who is immeasurable, having no beginning nor end, who is without parts, free from the qualities, who is calm, without attributes, or miseries, who is pronouncing the formula 'Hum,' and 'Phat,' and even chanting the Šiva names, who has gold in hand, whose form is gold with golden hue, who is the source of gold, who has no duality, who is the fourth, who is above Brahmā, Vishṇu and Rudra, who is the one and who is desired by all. Again he worshipped him frequently by Bhilva leaves, and Bhasma; adoring him with folded hands, he addressed him thus: O Lord, taking out the Essence of the Vēdas, instruct me the rules of Tripundra, knowing which one, without depending on any other else, attains Salvation. Which are the materials of Bhasma? Which are the places where it should be applied? What are the mantras and how many of them should be chanted when applying it? Who are the aspirants for it? What are their observances? Please enlighten me, thy student, till I realise the Salvation!

2. Next, the Supreme Compassionate Lord Paramešvara, looking at his retinue and the Devas replied:

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* This is 87th in order of 108 upanishats.

3. Before the Sun-rise collecting pure cow-dung, one should deposit it on the Asvatha leaves and dry it by any means of the heat while chanting the mantra 'Trayambaka'; he should kindle the fire according to the rules of one's own Grihya Sūtra, deposit in it the cowdung chanting 'Somāya Svāhā'; next he should give in oblation the oil-seed mixed with ghee 1562 times. He should use in the ghee-oblation the *Parna* (Šamī) leaf for spoon. By this he drives out the sin. The mantra to be used in the oblation is 'Trayambaka' only. At the end, by 'Svishṭakrit' mantra he should perform the 'Pūrvāhuti' (the finishing oblation). By this mantra only the offering of Bali should be performed in the eight quarters. By Bhasmagāyatrī (sadyōjātāya vidmahe, &c.) he should sprinkle water over it and remove the Bhasma to a golden, silver, copper or to an earthen vessel, and again sprinkling water over it reciting the Rudra mantras, he should deposit it in a pure place. Next, he should feed the Brāhmanas. Thus, he becomes purified.

4. He should handle the Bhasma reciting the mantras 'mānastoka' and the five 'Sadyōjāta' &c, and by bowing his head he should adore it reciting the mantras 'Agni is Bhasma, Vāyu is Bhasma, Water is Bhasma, Earth is Bhasma, Ether is Bhasma, the Devas are Bhasma, the Rishis are Bhasma, all this indeed is Bhasma, the pure and the purifier, I prostrate before it which immediately destroys all the sins.'

5. He should keep it a little purified in his left palm, chanting the 'Vāmadeva' mantra and sprinkle water over it pronouncing the mantra 'Trayambaka' and should mix it with water reciting the mantra 'pure with pure.' After the consecrating he should besmear it from foot to head, reciting the five Brahma Mantras.

6. Next the application of the remaining Bhasma. Taking the Bhasma in hand chanting the mantra 'Agnēr Bhusmāsi' (thou art come from the fire), draw across three lines in the head by the second, third and fourth fingers reciting the mantra 'mūrdhānam'; he should draw the three lines across the forehead reciting the mantra 'Trayambaka'; across the neck,

reciting 'Nilagriva'; across the right side of it, reciting 'Trayayusham'; across the two cheeks, reciting 'Vāma' and 'Kālāya'; across the eyes reciting 'Trilochana'; across the ears, reciting 'Srunuvana'; across the mouth reciting 'Prabruvāma'; across the breast (heart) reciting 'Atman'; across navel, reciting 'Nābhi'; across the right arm reciting 'Bhavāya'; across the middle of it, reciting 'Rudrāya'; across the wrist of it, reciting 'Sarvāya'; across the hind-palm of it, reciting 'Pasupataye'; across the left arm reciting 'Ugrāya'; across the middle of it, reciting 'Agrevadhāya'; across the wrist of it, reciting 'Dūrevadhāya'; across the hind-palm of it, reciting 'Numohantre'; across the shoulders, reciting 'Sankarāya'; thus respectively applying Bhasma, he should adore Siva reciting 'Somaya'.

7. Next washing his hands, he should drink that Bhasma water reciting 'Āpaḥpununtu' (Let the water purify me). He should not throw down this water, certainly he should not do it.

8. Thus he should observe this Bhasma Dhāraṇa carefully according to the ordinance, at the three times,—morning, noon and evening. Showing negligence causes one to fall.

9. To the Brahmanas this is the only Dharma, certainly this is the only Dharma.

10. He should neither eat food nor drink water nor do anything else without the preceding Bhasma Dhāraṇa. Giving up Bhasma Dhāraṇa by indifference, one should not recite the Gāyatri, nor should one give oblation in the Sacred fire, nor perform oblations to the Devas, Rishis, and Pitris* and others. This is the eternal Dharma which destroys all the sins and causes one to attain salvation. This is the Eternal Dharma for the four classes of Brahmaṇas—Brahmacharin, Householder, Forest dweller, and Sanyasin. If they do not observe this, they incur Sin.

11. If a Brahmaṇa does not observe this by chance, he becomes purified by fasting for a day, repeating the Gāyatri, one hundred and eight times, standing in the water.

* When the Śruti ordains thus, many ignorantly perform Śrāddha &c, without Bhasma Dhāraṇa.

12. If a sanyasin does not observe the Bhasma Dhāraṇa once by indifference, he is purified by repeating *Praṇava* twelve thousand times, fasting a day. Otherwise, Indra sends the Sanyāsins to the wolves.

13. If the Bhasma becomes scarce, one can obtain it from a Brahmaṇa's holy hearth or from anywhere else and should use it after consecration.

14. Studying this in the morning removes the sin committed during the night; also removes one from the sin of committing theft of gold.

15. In the noon, after finishing the midday prayer till the end of Upastāna ceremony, the recitation of this, facing the Sun, with concentration, removes the sin of tasting the spirituous liquor; likewise, it removes the sin of the theft of gold, of killing a Brāhmaṇa, cows, horses, teacher and parents.

16. If one repeats this at the three occasions (morning &c), he acquires the virtue of studying all theVēdas and of bathing in all the holy waters.

Always, recitation of this gives one his full life, makes him the possessor of plenty of kine and wealth and leads him to the world of Prajāpati (after death).

17. Therefore one should repeat this Upanishat constantly. Thus says the Lord Sāmba Sadāsiva, says the Lord Sāmba Sadaśiva.

SECTION II.

Next, Bhusunda Jābāla with adoration addressed Sāmba Mahādeva again.

2. What is that which a Brāhmaṇa should observe daily, and neglecting which he incurs sin? Who is to be worshipped? Who is to be meditated upon? who is to be remembered? How to be meditated upon? Where to reside? Reply to me concisely.

3. He answered: before the Sun-rise, finishing the calls of nature, one should bathe, reciting the Rudrasūktas. Next, he should wear a fresh cloth.

4. To remove the sin, he should meditate upon the rising sun. Besmearing with the Bhasma the whole body, he should adorn himself with Tripundra in the designated places by white Bhasma, and with white Rudraksha beads. In this there is no discrimination. Some say one should wear in the head a garland of forty beads, one or three in the tuft of the hair, twelve in the ears, thirty-two around the neck, sixteen in each arm, twelve in each wrist, and six in each thumb.

5. Next, he should perform the daily Sandhya, wearing the munja grass in hands.

6. He should perform Homa in the Sacred fire reciting the mantras 'Ágnēr Jyotis' &c.

7. Next, the worship of the Šiva-linga at the three Sandhyas (morning &c). Sitting on the munja grass seat he should meditate on me alone who is with Uma, who is sitting on the sacred bull, with golden arms, with golden colour and form, who is the remover of the noose of the Pašus (the ignorant Jivas), who is the Purusha, with blue and yellow line, whose seed is drawn up, who has a peculiar eye, who has all forms with a thousand eyes, thousand faces, thousand feet, and many arms, who is all Atman, who is one without the second, who has no attributes nor actions, who is calm, who is the good, imperishable and unchangeable, who is the father of Hari and Brahmā, and who is incomprehensible having no begining nor end.

8. He should bath me reciting the Rudra-Sūktas and worship me with white Bhasma and fresh or old three-pointed bilva leaves. In this there is no deliberation. He should prepare all the necessities of the worship. Next, the offering of the food. Then comes the repetition of Rudradhyāya eleven times. One recitation of it leads one to infinity. Next, comes the recitation of the six or eight-syllabled Šiva-Mantra one should pronounce 'om' first, 'namaḥ' ; next, and last the three-syllabled word 'Šivāya'. 'Om' first, 'namaḥ' next, and the five syllabled 'Mahādeva' last. (Thus are the six and eight syllabled mantras.) There is not one mantra equal to these for crossing

(the ocean of Samsāra). This five-syllabled one (excluding Om) is called Tāraka (rescuer).

9. (Question.) Which is the Šaiva Mantra called Šaiva Tāraka?

10. (Answer.) This (Tāraka five-syllabled) mantra is imparted to the Šaiva Jīvas at avimukta. This Šaiva Mantra alone rescues one (from the transmigratory life) and indicates Brahman.

11. I, Soma, am Brahman; I, Soma (with Umā), am Vāyu; I, Soma, am that which is pervading through all. I am the creator of the senses. I, Soma, am the creator of the Earth. I, Soma, am the creator of the Fire, the Sun, Indra, Vishṇu, the Moon, the Devas and all the worlds—Bhūḥ, Bhuvaḥ, Suvaḥ, and others.

12. I, Soma, am the creator of various worlds, past, present and future. I, Rudra the great seer transcending all, see the Brahmā and other created beings. I am the Rudra who is in the fire, water, and in the herbs and who has entered all the worlds. I am alone the Self, and the innerself. I am the Brahman Light. There is none except me. I am alone Supreme, transcending all. Knowing me alone one attains immortality and crosses misery. Realising me alone drives out the pain of Samsāra. Hence I am Rudra (the remover of pain). I am the Supreme goal of all and many-formed. One should worship realising 'That all beings proceed from me,' the created beings live by me and enter into me in the end; I am alone praised by the Devas and other beings. Out of fear of me, the wind blows, the Sun rises. Out of fear of me, the fire and Indra do (their allotted functions). I am the supporter and protector of all beings. I am earth, I am water, light, wind, time, quarters, I am the Ātman, and in me every thing is established. The knower of Brahman reaches the Supreme. Let there be O Sadāšiva, to me, Om, Brahman, Šiva. I have no eyes but have eyes on all sides; I have no ears, but have ears everywhere. I have no feet, hands, faces, but have feet, hands and faces everywhere. I am supported by Knowledge alone and my form is of Vidyā and Vidyā only. I am the lord

of all and immortal. Thus realising me, one is freed from the bondage of Samsāra. Therefore I am the remover of the noose of the Pašus. The Pašus of the Dêva and human groups, with concentrated mind, are making effort to reach me only. They who reach me never come back (to the wordly life), never come back.

13. Taking abode in Kāši which is on the trident (of Śiva), all enter me only after death. Just as the oblations given in the blazing fire (without attachment for the result) do not send down the sacrificer, so after casting away this body which is the refuge of worms, he never gets again this sort of body.

14. This is the teaching. This is the instruction. This is the Supreme Dharma.

15. One should not at any time fall from the truth; so also from besmearing oneself with Bhasma, Tripundra Dhāraṇa and Rudrāksha. One should not at any time show negligence of my worship.

16. One should not answer the calls of nature in the precincts of the shrine of Gods.

17. One should not show indifference to observe penances. The observation of the above (rules) is the real penance, the real penance.

18. They who desire Salvation should not give up Kāši, they should not do it, I am the redeemer of those who live in avimukta. There is not a place superior to avimukta, certainly there is not.

19. There are four places in Kāši; of them antargriha (inner-abode) is better; Avimukta is the best.

20. In it there are five places; of them, the Śivāgāra in the centre is the best. In the east of it is the Aišvara Sthāna. In the south is Vichālana Sthāna. In the west is Vairāgya Sthāna. In the north is Jñāna Sthāna. In the centre of them I reside in the shape of the Jyōtir Liṅga, who is untainted, unchangeable, who has neither beginning nor end, who is to be known by all the Vêdas and Vêdāntas, who is beyond definition, and explanation, who never swerves from his own nature, who wished by all, who has no second, who is the support of all, who

is himself unsupported, who is imperceptible, and who is daily worshipped by Brahma, Vishṇu, Indra and other Superior Devas.

14. He alone is called a worshipper of me, who worships this Linga.

15. The Sun, the Moon and the Fire do not brighten the Linga. It is Self-shining and resides here assuming the name Viśveśvara pervading through Pātāḷa. I am it. I am really worshipped by one who worships me there by three-pointed fresh Bilva leaves, with one mind, dedicating his life and all other actions to me alone, adoring his body with Rudrāksha garlands and Bhasma.

16. Him alone, who worships me with wholeheartedness, taking refuge in me and ever devoted to my worship, I accept; him alone, free from the bondage of Samsāra.

17. One should worship the Viśveśvara Linga daily, bathing it reciting the Rudra Sūktas, he should take in the consecrated water three times. He is freed from the sin of great crimes. He never undergoes misery and is free from the bondage of Samsāra.

18. Without worshipping me one should not eat food, nor fruits nor anything else. If he does eat, he is the eater of the vital fluid. If he does drink water, he swallows the putrified matter.

19. By indifference having neglected my worship once, if one takes his food or feeds others, he should, having got himself shaved, take in the *Panchagavya* (a mixture of the five products namely, cow's milk, cow's curd, cow's ghee, cow's urine and cow-dung), fasting the previous day. He should bath in the water reciting Rudra Sūktas and chant the Rudrādhyāya three times, looking at the Sun with meditation. Thus the defaulter should undergo the bathing ceremony chanting the Rudra Mantras. In the end feeding the Brahmaṇas, he becomes purified. If he does not perform this expiation he, after death, undergoes the miseries of hell.

20. One should take his food after worshipping me, the Viśveśvara, by leaves, fruits or anything else.

21. Bathing me, who is in the form of Śiva Linga by

Kapila's (brown coloured cow) milk, chanting the Rudra-Sūkta, one becomes purified from the sin of Brahmanicide. Bathing me by Kapila's curd, he is purified from the sin of tasting the spirituous liquor. Bathing me by Kapila's ghee, he is purified from the sin of the theft of gold. Bathing me by honey he is purified from the sin of having intercourse with the wife of one's own teacher. Bathing me by white sugar, he is purified from the sin of killing all the beings. Bathing me by milk and other above-mentioned articles, he obtains all the desired objects.

22. Thus each article should consist of one hundred big measures. One becomes freed from the bondage of samsāra by worshipping me with one thousand of big measures of the above articles.

23. One should bath me only, who is in the form of Śiva-liṅga, during the ārdrā constellations, full-moon and new-moon days, vyatīpāta, eclipse-times, and the beginning days of the months, and worship me with rice grains mixed with *Yava* and oil-seeds and with Bilva leaves, offering scents prepared by the ghee of Kapila cow, and gandhasāra powder ; and also light ; he should offer food and other edibles mixed with ghee and flowers with prayers. Thus with earnestness, worshipping me, he attains my equality (Sāyujya).

24. One, desirous of attaining chandra-loka, should worship me with one hundred big measures of unbroken rice, and he reaches the chandraloka.

25. Worshipping me with the same measure of oil-seeds, one, desirous of attaining Vāyu-loka, reaches the same loka.

26. Worshipping me with the same measure of black gram, one, desirous of Varuṇa-loka, reaches it.

27. Worshipping me with the same measure of Yava grains, one, desirous of Sūrya-loka, reaches it.

28. Worshipping me with the above mentioned articles of double the quantity, one, desirous of attaining heaven, reaches the same.

29. One, desirous of reaching Brahmaloka worshipping me with four times the quantity of the above articles, attains the same.

30. Worshipping me with the above articles of one hundred measures in quantity, one, desirous of my world, reaches it, after crossing the Brahma Kosa (the veil of Brahman, i. e. Ānandamaya sheath) consisting of four nets (from physical to Vijñānamaya), where death has no place for him. There is not a world superior to that of mine, obtaining which one does not feel misery, one does not return to this world, certainly does not return.

31. The Yogins and other perfected Siddhas think on me who is in the form of Liṅga and worship me. The Sacrificers worship me only. Me only, the Devas, the Upanishats with their supplements and Itihāsas praise.

32. There is nothing except me. I am, indeed, all. Everything is established in me. Therefore one should worship me daily at Kāši, with earnestness.

33. There the retinue of Rudra with fierce faces and heads, possessed of different weapons, forms and emblems, besmeared themselves with holy ashes and wearing the Rudrāksha garlands, meditate on me always with folded hands.

34. There, in the eastern quarter Brahma with folded hands, is worshipping me day and night.

35. In the southern quarter, Vishṇu, resting his folded hands on his head, worships me. In the western quarter, Indra with bending limbs worships me. In the northern quarter the devotees of Umā, wearing the golden ornaments and golden apparels, worship me.

36. Me only, worship the Devas with their four forms.

37. In the southern quarters, the abode of Salvation is called 'mukti manṭapa' (the abode of liberation). Many a Rudra retinue gaurds it jealously with weapons, driving out the sins of the devotees.

38. There, the Rishis, Šāmbhavas, Pāšupatas, and Mahā Šaivas recite the five-syllabled mantra of Šiva, which is the crest-jewel of the Vêdas, added with the Tāraka Praṇava, and remain blissfully.

39. There is a seat made of Jewels. Sitting on it, I bring the devotees of mine, who have cast the mortal coils which are the food of worms, at Kāśī, and seat them on my lap and smoothly touch their limbs which are besmeared with the holy ashes and are decked with Rudrāksha garlands. I impart to them the Tāraka Śiva Mantra, telling, 'let there be no more birth and death to them.' Then they, becoming liberated, enter me, with the body of wisdom (Vijñānamaya), and never come back to this world, like the oblations thrown into the blazing fire.

40. In this place alone to attain Salvation, this five-syllabled Śiva mantra is imparted. This is the only seat of Salvation. This is the Om. They, who dedicate all their actions to me and whose minds are entered in me, alone get my form but no others. This is Brahmavidyā, This is Brahmavidyā.

41. They, who are desirous of Salvation, should live in Kāśī only, possessed of knowledge and strength; they should meditate on me alone. I am the wisdom-abode of Brahman, with four walls which death never enters, and which Brahmā, Indra, Agni, Varuṇa and others never realise. I am immersed in golden hue, I am embraced with Umā, I am equal to the brightness of crores of the moons, I have the moon in my crown, my eyes are the sun, the moon and the fire, my body is besmeared with the holy ashes, and I am the good and they involve in me alone, having been freed from bondage and sin.

42. They who lead their life otherwise at Kāśī, answering the calls of nature, living on begging, giving up the Bhasma application, without wearing the Rudrāksha garlands, not observing the Somavāra vow, without keeping the sacred fire and Viśveśvara worship, without reciting the Panchākshara mantra and giving up the worship of Bhairava, meet, after their death at Kāśī, with terrible and fearful torments in hell of various kinds. After the purification they reach me ultimately.

43. They who pollute the Antargriha with their vital seed and urine are said to undergo the sin of propitiating their Pitris with the same.

43. Nīlalohita Bhairava, seeing the evil doer at death, throws him at the group of weapons and also at the blazing fire, altars and other places.

44. Therefore one should lead his life at Kāśī, which is in the form of Liṅga, very carefully, shoud lead his life there very carefully. Thus says the Upanishat.

R. A. S.

A LOYAL ACROSTIC.*

Dedicated to Their Imperial Majesties George V, King Emperor and Mary Queen Empress on the Grand and Auspicious Occasion of the Coronation at Delhi 1911.

God save our gracious King!
Ever live our noble King,
Over our India and England,
Ruler of our loyal land.
Glad to help our aspirations
Each in its approbations,
Follow to maintain our liberty
In far off sea and country.
Father's kindness and love
Tune him our master of love,
Honor our Queen and King.
Knowing our ins and outs
Influence the King's thoughts
Nourish us like our mother,
Guard us like our father.

GOD SAVE THE KING!

DR. P. NARAYANASWAMI NAIDU.

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* This is the reply received for this acrostic.

Sir,—I am directed to acknowledge with thanks the receipt of copies of a loyal acrostic forwarded with your letter dated the 26th November 1911.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) M. S. MASCARENHAS ESQ.,

Under Secretary.

To

THE EDITOR,

THE SIDDHANTA DIPIKA, MADRAS.

DEAR SIR,

I send the following sonnet for publication in our Dipika with a view to acquaint the readers with the noble and tolerant feeling of His Imperial Majesty George the Fifth, King-Emperor of India and with the universally acceptable motherhood of our Śaiva Siddhānta Philosophy and Religion 'the choicest product of the Dravidian Intellect', in the disinterested language of the Famous Divine and Theologian of England:

A SONNET.*

In praise to our Noble Emperor Crowned at Delhi on December 12, 1911.

O George the Fifth! Thou, King of British Isles
And Emperor of Eastern Continent!
The Third of Emperor from the English Isles!
The First by **Providence** to Delhi sent!
By the **Providence**, to bless, oft, all souls bent,
Though do they live apart by countless miles,
In life, in habit, in creed different.
Ah! Thy Reign each creed shews rid of her viles!
Each Creed pure is truth as well as embraced
By **the Saiv-Siddhanta,** the Mother-Creed,
The Ladder of souls' Heavenward rise in HASTE, –
Each creed its rung and all creeds pure its bread;
This Holy Truth Thy native soil did taste
And in Tir'vāçagam and Vêdas feed.†

R. SHANMUKHA MUDALIAR,
Saiva-Siddhanti, Salem.

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* This is the reply received for this sonnet.

KING EMPEROR'S CAMP, 27th Dec. 1911.

Dear Sir,—I am commanded to thank you for the Sonnet you have been good enough to send for His Imperial Majesty's acceptance.

Yours faithfully,
(Sd.) J. SCOTT,
for Private Secretary to the Viceroy.

† As per Rev. Dr. G. U. Pope's and Prof. Max Muller's Translations.

NAMMĀḶVĀR'S TIRUVIRUTTAM.

(Continued from page 78 of No. 2 Vol. XII.)

Verse 7. (Ñālam baṇi-p-p-a.)

Heading.—" Is this (1) a war of heav'nly bulls,
Or else (2) the time of cooling rain ? "
Thus doubting, seeks the Female Friend
To soothe the Bride who grieves, saying—
" The Lord, though He said He would come
When winter comes, hath *not so come* ! "

Text.—Is this the sky where strong black-bulls make mutual war,
Having, so as to make earth tremble, closely met,
And shed good sweat, and, with canal-shaped legs,
E'en scratch the ground ? Or is it *that* fine—cooling —time,
When clouds, assuming form like that of the Lord of Bliss,
Proclaim/Thunder the fierceness of lovers who live apart ?
Ah me—wretched sinner, not know'ng *what 'tis I see*,
And barely left to know how greatly grieved thou art !

I. " Enjoy'ng 's denied me, though enjoying's time is come ! "
Devotion-ripe, our Seer, crying thus laments.
See'ng this, his wellwishers try to solace him, say'ng :—

II. " ' Unwisdom's clouds darken all points of space,
And, in ways many, constant grief-rain bring ! (See Sage Yāmunāchārya's Hymn of Hymns, v. 49.)
'Stray'ng's rainy day' being thus charact'rised,
I am, by sight of its rage, overwhelmed ;
My eyes, alas ! do, in confusion roll ! "

See'ng our Seer cry thus, Friends, him solace, say'ng :—
" 'The Iron Age, in mutual war consists!' (=' Kaliḥ kalahaḥ"—An expression frequently occuring in the Bhāgavata. See Gītā, 8. 16. = Ā-Brahma-&c.)
Accordingly, in *malice*, sinners meet,
So as to shake the universe entire!
Dropping true meekness or the water of
Grace mutual and perfect amity,
Their proper nature they 've reversed alas!
By pride made wild as bulls, by malice black,
Confused by passion, stupified by gloom, they are
Content to live, relying on brute-strength alone!
The curse of straying, doth even reach the skies,
Affecting e'en each systems Regent—' Brahmā ' called!
What wonder then that *men* are by it overwhelmed!"

Verse 8 (Kāṇ-giṇṛ-a)

Heading.—Finding by signs, that, for the sake of gaining wealth,
The Bridegroom on departing 's bent, the Bride, to her
Devoted Female Friend, mentions the circumstanced.
[Here, Holy Pilgrims, as the Bridegroom are conceived.
" And he, like Me is ven'rable" says God, of th' Saint.
(=" Sa cha pūjyo yathā hy-Aham ? "]

Text. – Mere ceremony seems to be, when scrutinized,
All that the Mountain-Country's Lord to-day doth in
The shape of (1) vis'ble acts and (2) sayings audible!
This effort all, we understand, is for the sake
Of gaining wealth by going to the topmost peak—
Which angels seek—of th' cool—august—Mount Veṅkaṭa
Whereof the Mountain-Lifter Great proprietor is! (Cp. v. 844, p. 279, of the Subhāshita-Bhāṇḍāgāram, which I translate as follows :—
(1) *Till* friendship 's formed, to cer'monies attend ;
(2) *When* friendship 's formed, cer'monies but offend."
(=" Upachāraḥ", &c.)

Explanation.—I. Saints who thus soothed our Seer's grief which God's absence caused,
Prepared to go as pilgrims to His Veṅ-kaṭ-Mount
And other Holy Spots where He *delights* to dwell
(–For, sinners' hearts, like thorns, pain th' Omnipresent*);
Coming to know these Saints' intent, our Seer,
From inability to part from them,
Addresses this apostrophe to them.
See'ng that, in many ways, they sought t' obtain his leave,
He says:—" I see, you mean to reach
The Treasure on the Veṅ-kaṭ Mount; (*Vide* Psalm 24, Decad 23, *v.* 8; Decad 60, *v.* 10; Decad 57, *v.* 11; &c.)
Prelude to parting, is, I ween, your court'sy all."

II. If, in the phrase—" the Mountain-Country's Lord,"
We take the word for " Lord " in th' plural sense,
It would mean " Dwellers in the Veṅ-kaṭ Mount." (See Psalm 4, Decad 8, *v.* 9. = 'Maṭḥa'-Yāṇai " &c.)

Verse 9. (*Tiṇ-pū-ñ-juḍar-nuḷḷi.*)

Heading.—Seeing—the blooming Bride, know'ng his parting, turned pale,
The Lord $\frac{\text{thinks}}{\text{says}}$ feelingly—" The Bride can't parting bear."
[The Bridegroom here 's the same as in the foregoing verse.]

Text—*Who* can part from this girl-shaped $\frac{\text{creeper}}{\text{climber}}$—holy—fine—
Resembling th' Heaven of the Blest All-ruling Lord
Who wields, the pow'rful—blazing—Discus, fine and sharp?
Are these (mere common) eyes? Like the meek hind's eyes they $\frac{\text{flash;}}{\text{glance;}}$

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* *Vide* the Gñāna-Sāra-text—" Teshāṃ hṛidi sthito Devaḥ, kaṇṭa-kāgra iva sthitaḥ."

They are *lotuses*, large-petalled—fine—red—lotus-flow'rs,
Which are with black hue mixt, whence tear-shaped white pearls drop!

Explanation.—I. (1) Seeing the greatness of our Seer's soul—shown by
His inability to part from Wellwishers,
(2) See'ing too—how deep 's his insight into things divine,
The 'foresaid Friends own—they can't part from him. They say:—
"Just like the Heaven of the Lord of Bliss—who weilds,
As His sov'reignty's mark, the Wheel, and thence e'er charms,
Our Seer's spirit is (1) charming and (2) munificient,
(3) Beauteous, (4) resplendent, (5) having, concord-with-God's-will,
For its essential mark unique,
As creepers need to rest on props!
Whoe'er his own soul-nature knows,
Will never part from such a soul!
(6) Not of the common order is his ken!"

II. The Goddess Bliss being of lotus-hue,
While God—whom She e'er hugs—is sky-like blue,
Our Seer's ken—obey'ng the rule
That 'ken 's defined by what is kenned' (= Arthenaiva višeshohi," &c.)
Is typified by red-blue eyes,
The *redness* indicating that
The ken has ripened into love.

III. The words—white pearls drop," show that our
Seer's purity is manifest.

IV. Our Seer's ken is called "eyes"
Which "flash" "like th' meek hind's eyes."
The hint is—he can't, parting bear.

V. "Him who on righteousness is bent, e'en brutes assist;
E'en his brother quits him who doth in vice persist."
(Rāmāyaṇa's moral. = "Yānti", &c.)
Such is the gen'ral lesson, from the Rāmāyaṇ learnt.
A fortiori, hence, the Ripest of Seers all,
Can't bear to part from Righteousness' Eternal Fount!

Verse 10. (Māy 'ōṇ Vaḍa '-Ṭhiru.)

Heading.—The Bridegroom's speech for gaining th' Bride's assent.
[Souls Pious, here as Bridegroom are conceived.]

Text.—Girl-shaped flow'r-creeper of the Blest North Veṅ-kaṭ Mount *
Of th' Lord of Attributes and Actions Wonderful!
My (am'rous) pain, you won't hear—*e'en when I explain!*
Say—is this (1) your *mouth*? † or (2) slighting sign
Which shatters me and th' parrot both?
Or else, (3) is it the Toṇḍai fruit?
I hardly know, ha! *what* it is
That galls me (to the point of death)!

Explanation.—I. (1) "His very *person* shows—he 's great!" the Veda says. [= Rūpam evā'syaitan-mahimānaṃ vyāchashṭe."]
"All body is expression" say Physiognomists ‡
"Mahammad had a handsome person", Gibbon says,
And adds—"this none despise but those who have it not." (Life of Mahammad in the History of the Decline and Fall of the Roman Empire.)
(2) "Great Seer—who showed the way to honeyed speech!" Thus did
The author of our classic — Bhoja-champū-land

[*Vanādri—ten miles east of Madura in th' South, is, by the adjective —"north", here distinguished from.]

† That is, the combination of *both* lips

‡ Dr. Miller is one of the admirer of this Indian doctrine. Vide the following extract;—

Vālmīki who th' Eternal Song Rāmāyaṇ framed,
And father is of all the host of Saṃ-skṛit Bards.
Our Seer holds the like place 'mong the Tamil Bards.
(3) Perfection, hence, (*a*) of person and (*b*) of speech, is proof
Of inward pureness, that is, mind's perfection too.
Accordingly, charmed by our Seer's (*a*) person and (*b*) speech,
Friends, their esteem express, unable are to part.

II. " Creepers of the Blest......Veṅ-kaṭ Mount", *soil's* richness shows. (Cp. Seer Āpastamba's expression—" Abhijana-vidyā-sam-udetam," &c.)

III. Our Seer, with "creepers" is compared, to show he (1) leans
On God, and (2) needs be'ng fed by th' waters of God's Grace
And God-enjoy'ng, as creepers, (1) props and (2) wat'rng need.

IV. With "creepers" in the *plural* is th' compar'son made,
To heighten rev'rence for our Seer—who is compared,
The hint be'ng—he *all* types of virtue represents. (Cp. the Moslems' belief that
[Thus Moslems say:—"(1) Mahammad, all th' Four Virtues had,
To wit, Justice,, Prudence, Temp'rance and Fortitude,
Which Aristotle had as "Card'nal Virtues" shown.
(2) The first four Caliphs typified *one* Virtue each.
(3) Souls num'rous joined, each Virtue afterwards upheld."]

V. These words and phrases be'ng combined, amount to say'ng:—
" Ye who 're o'erpow'red by mind's enjoyment of Veṅ-kaṭ—
The pleasure-seat of Him whom you have giv'n your love!"

VI. "My (am'rous) pain, you won't hear—*e'en when I explain!*"
That is, $\frac{\text{by}}{\text{in}}$ pondering $\frac{\text{ov'rpow'red,}}{\text{absorbed,}}$ you heed us not,
E'en when our admiration for you we express!

VI. "Say" is a prayer to our Seer to deign to speak.

VII. "Is this your lip?"—That is, is this your count'nance' glow,
When you in strains divine, pour out your thought of God?

VIII. "Or" *et cet'ta,* amount to say'ng: – "Here we 're whom love's
Chords have so strongly bound with you as to
Make parting from you quite impossible.

IX. The Lord Himself 's here by the "parrot" typifies
(1) Its hue being green or blue like that of the Lord,
(2) Its red beak be'ng to the Lord's 'lip analogous,
(3) Its charming voice, calling to mind that of the Lord.

X. "Which shatters me and th' parrot both." That is, your strains
O'erpower ev'ry being—be he lord or liege.
In Saintliness, three stages have been ever marked:—
(1) Conscience' or inward monitor's approval 's the first;
(2) The gen'ral public's recognition is the next;
(3) God's blessing 's the third and last stage, it seals the whole. (*Vide* the Expression:—(1) Tāṇ-um, (2) ulak'-um, (3) Īshaṇ-um kaṇḍa Vaishṇavam pūrṇam.)

XI. The "mouth"—the voice, "the Toṇḍai fruit"—lips' motion, shows.

XII. "That galls me", that is, each of these *singly* shatters me!

XIII. "I hardly know, ha! *what* it is..." That is, is there
Anyone else who can this mystery reveal?

XIV. "Say" means—our Seer *alone*, the truth can (1) know and (2) tell.

Verse 11. (Ar'-i-y'-an-a yām inṛu.)

Heading.—The Bridegroom's speech on see'ng—the Bride,
Unable to bear parting, pined.

Text.—O Beauty—fair as Kṛishṇa's Heav'n!
Rare are the things we see to-day!
" Need th' Bridegroom roam for gain ?" O no!
For, lô! here come and frisk these fishes*—
Each as wide as the human palm,
And fit to conquer all the worlds,
And bearing bright (1) pearls (in the shape of tears),
And (2) gold (in th' shape of paleness of colour)!

Explanation.—I. This is the speech of Friends—who find our Seer's ken so
Unique, that Saints, unable e'er to part from him
Forego e'en pilgrimage to God's Seats, for see'ng God.

II. " Rare are the things we see to-day!"
That 's, our Seer's ken is nowhere matched

III. By " Kṛishṇa's Heav'n" is meant Kṛishṇa is the Lord,
Not of earth only, but of th' Highest Heaven too.
Vide the text:—" 'Kṛish' means the earth, " ṇa—
Heav'nly Bliss." (= " Kṛishir bhū-vāchakas sabdaḥ." &c.)

IV. " Fair as...Heav'n", that 's, of (1) boundless—(2) world-transcending—worth,
Delighting all souls—in a way unknown on earth
" The wise shall cause delight, for, *that* 's worship divine"! (= Saṃtoshaṁ janayet prājñaḥ."
Such is the text our Seer fulfilled in modes unique.

V. "And fit to conquer all the worlds," that 's, can convert
Wholesale and bring to God the hosts of strayers all.

VI. " Bearing bright (1) pearls and (2) gold, that 's, show'ng the nature of
(1) Eternal Angels and Freed Souls, and (2) God's Bless Form. (*Vide* the Chhand. Up-Text: Ā-praṇakhāt sarva eva suvarṇaḥ."—1. 6. 6.)

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* *I. e.* thy eyes.

VII. "Wide as the human palm," that 's, 'spite its greatness, can
Be held, with ease, within the hollow of the hand,
So that, what 's great, 's by condescension made more so great
"Fruit-laden trees to all fruit-pluckers bend."
Ripe knowledge, through plain speech doth teach e'en babes

VIII. By "fishes" is meant Incarnation Number one,—
Which, (1) souls, from th' Deluge saved. (2) was like Bliss-Goddess' eyes.
Prapanna Pāri-jāta opes with th' follow'ng pray'r:—
"Let 's bow to th' Fish-like Form Divine—
Brought on, methinks, by thinking on
Bliss Goddess' eyes with steadiness,
And bent on saving, from peril,
Ved students by Ved's recov'ry!" (="Lakshmi-chakshur-anu-dhyānāt," &c.)

IX. "*These* fishes" means—our Seer's ken glows so strikingly,
That it impresses like aught that is *seen* and *touched*.
Vide the grammar-rule—"This means what strikes the *sens* ..." [="Idamah pratyaksha-gatam," (or "sannikṛishtam" according to Apte's Saṃ-skṛt-English Dictionary under "Idam" "Adas", &c.) *This* is explained as "that which can be pointed to with the finger."]

X. "Here *come*," means devotees needn't *go* in search; it comes
Itself; e'en makes dev'tees of those who are not so.

XI. "And frisk" means that our Seer's power over souls
Doth, from his ken's expansion all-embracing, spring.

XII. The plural in the phrase—"these fishes" shows
That *manifold* our Seer's Great thoughts are.
The plural 's thus in our Gāyat-trī;
"May He guide our cognitions!" there we pray.

(*To be continued.*)

A. G.

An Open Letter to all.

Sir,

Will you kindly permit me the hospitality of your columns to address an open letter to all. I seek it after 12 years of silent work and hard *tapas* (subjugation of the senses) to which I devoted myself heart and soul.

I have availed myself of the priceless opportunities for Good which Their Majesties' Gracious Presence in our midst offers for sowing good thoughts in the now-open and receptive hearts of their loyal subjects, to celebrate the Founder's Day of the Ananda Mission or the 12th Anniversary of the same which fell on the 4th instant, with eclat. There were *Abhishekam* and *Ārchana* to Śri Ānanda Nateśa from 2. A. M. to 6. A. M., in the temple, while I kept watch and vigil and prayed during the whole night, distributing in the morning copies of the enclosed leaflet among the assembled *Bhaktas*.

I have also forwarded copies of it to His Excellency the Governor of Madras, to H. E. the Governor-General of India and through him to the Right Honorable Lord Crewe, the Secretary of State for India, and His Imperial Majesty the king-Emperor himself, seeking of them one and all their sympathy for the cause of "the Mission which is the Mission of the Empire and the World."

"And good thought sown, a good word reaped, when duly cultivated with understanding sympathy and observant forethought, leads, by the working of the immutable 'Law of Self-Attunement' which is 'the Great Eternal Law of Being and Becoming' which forms the basis of all and every true Religion,—to incalculable good in the end."

That is how "the better-mind of India" works for the good of mankind and the elevation of the world; and the Ānanda Mission conceived at Chidambaram after the Ārudradarisanam of 1901 and planned on Christmas Eve of 1902, and openly established on the first of January 1903, has been working silently and unobtrusively on these lines for the uplift of humanity by the lifting-up of human thought above considerations of the lower-self.

I solicit the genuine sympathy of All from His Imperial majesty the King-Emperor and his august representatives in

India, down to "the man in the street" who in his own person in a divine way, represent the voxpopuli in which shines the *vox Dei* in the form of the average intelligence of the people, I want the genuine sympathy of all, for the Cause of Truth, of peace and good-will among men, which the Ananda Mission has at heart and for which it is working under the guidance of the Spiritual Hierarchy of Saints and Sages who have left their foot-prints in the sands of time and in the purified hearts of the good and the true, who wish to serve their generation in the selfless spirit of those Great Souls who from time immemorial have worked for the uplift of humanity and the betterment of the world.

With prayer for the good of the Empire and the long life of Their Majesties who have evinced the personal sympathy and affection for their subjects in a truly Royal manner.

I beg to remain,
Sir,
Your most obedient servant
in the Cause of the mission,
C. V. SWAMINATHAIYAR.
For the Honorary Secretary to the Ananda Mission.

LALITÂLAYA, MADRAS,
December 1911.

THE TRUTH BEHIND THE CORONATION DURBAR.

"Life is real, Life is earnest;
And the grave is not its goal."

It was a splendid service which the Bishop of Madras rendered to the cause of truth and the coming of the Kingdom of God, in the impressive sermon, which he preached to the world from the Coronation Durbar Camp on Sunday last (10th Dec,). The Truth behind the Coronation Durbar is that "the Kingdom of the World is become the Kingdom of Our Lord and of His Christ." The Lord Bishop said that he spoke only as the representative of the Christian Community in India, but every community and every religion will admit the Truth behind the Coronation Durbar in the text which he took up for his sermon. Only they will not consent to limit the full spiritual meaning of the expressions used by any narrow interpretation of sect or creed. "The vast responsibility of Empire" rests not on the shoulders of the King alone, but on all who are subjects and citizens of the State and so form the body-politic of the Empire of

which the King is the symbolical head as the Devine Representative of Godly Power on earth.

"Among men I am the King," said the Lord Krishna to Arjuna, and the accepted ideal of Kingship as propounded by our *Dharmasastras* is the same as the Lord Bishop of Madras so well and happily expressed in the beautiful sermon which he preached from his place in the Coronation Durbar Camp. "Rajah" means one who pleases all entrusted to his care.

"The history of the world is the gradual fulfilment, even through the working of human passions and ambitions, of God's Eternal Will. Whatever is out of harmony with that Will comes to nought. Whatever opposes it is swept away." "The Kingdom of the World" must *ever remain* "the Kingdom of the Lord" and of His Son, the anointed of the Lord and the Saviour of men. I use Christ in the fullest significance of the word as "the Son of God and the Saviour of men" = *the Kumara Guru*—"the Son and Saviour" with whom every Hindu is only too familiar.

The Bishop of Madras has lifted on high the Holy Flag of Truth, and may all true sons of Bharatavarsha and the Empire stand by it and fight for Truth—for Truth is a principle that must triumph in the end. Let us, by all means, sweep away the narrow traditions and unspiritual, (unchristian) feeling that make the Brotherhood of Man impossible. I trust everyone will bear in mind the exhortation of the noble-minded Bishop who expressed the need of the hour as "a sincere effort on the part of individual men and women to look fairly at the facts of life in the spirit of Christ (which is the Spirit of Truth and of Self-Sacrifice) and to apply to their relations with all classes and all races the principle of Brotherhood." All India and "the better mind of India" which is keeping 'the Altar-Fire of Consciousness' *(Chidāgnikuṇda)* alive by sacrificing their own individual selves therein, say 'Amen!' to this.

As one who has been working now for eleven years uninterruptedly in the cause of truth, ever trying to keep "the Highest Ideal" before man, it gives me great pleasure to bear willing testimony to the truth of the Bishop's statement, that in spite of the frailties and failings of the majority of Englishmen such as we ordinarily meet with in India, there are good souls and true who are working with a true heart, realising their responsibility to the World and the Empire.

The 'Ideal Englishman' in India not only stands for efficiency, for duty and for justice but he also stands still more definitely for Brotherhood and Love, though his lower passions and ambitions make him forget the highest ideal in the struggle to be ever a victor in the battle of life. I did come across the ideal Englishman some 11 years ago and I can speak of him

only in the spirit in which he shone before the Holy Mystery of the Lord when he thirsted for a moment to know its meaning. On that momentous occasion was conceived the Mission of the Empire and the World which the Lord Bishop so impressively put before the August Congregation to whom he preached his thrilling sermon.*

After putting before the imperial congregation "the Final Goal" as "the Fatherhood of God and the Brotherhood of Man," the holy man inspired of God for the great occasion spoke, in words that must ring into the ears of all good men and true unto eternity, as follows:—

"**The permanent value** of any Empire or any social institution must depend upon its power of bringing near the Kingdom of God by making real and effective in the world the ideal of Brotherhood" that is to say, of "Christly Love"—*Paramkarunai* which feeds on and grows perfect by "Neighbourly Love" or *Jeevakaruniam.*

"Here then lies the work of our Empire in the coming years, and let us not forget that *the achievement of this great end does not lie merely with statesmen and politicians*, but FAR MORE WITH THE ORDINARY PEOPLE IN THE ORDINARY ROUTINE OF DAILY LIFE."

The italics and small capitals are mine; and I emphasise it most because that is a truth which has impressed itself strongly on me and possessed my heart and soul these many years. Call it accident or what you will, I see the Guiding Hand of Providence in the incident which brought me a note from the Editor of a leading Almanac and Directory for revised and "up to date" information concerning the work to which I have dedicated myself heart and soul just 11 years ago, giving it the universal name of "ANANDA MISSION" whose origin and aim as I just copied it for the Editor of the Directory I give below without mutilation or alteration. The ANANDA MISSION which aims at realising "the permanent value of any Empire or any social intitution" as beautifully propounded by the Lord Bishop of Madras, was first conceived at Chidambaram after the *Arudradarisanam* of 1901, on the motion of an eminent Englishman who thirsted for a moment to know the truth of the Holy Mystery '*Chidāmbara Rahasyam*' and called into existence by the Grace of the Almighty at the instance of a true Englishman thirsting to know "the Truth as it presents itself now" to a seeker who seeks it "without reference to this or that more or less imaginary divine system." Planned on Christmas Eve 1902, and founded on Thursday week of the New Year 1903, having for its aim, "the propagation of

*The Madras *Mail* in its issue of 16th December published only so far, while the whole appeared unabridged in the *Madras Standard* of 15th December and the *Indian Patriot* of 18th idem.

Truth and Knowledge as the Way to Health, Happiness and Life, through Self-Help, Self-Control and Self Culture." "Our theism is the purification of the Human mind" and our motto is "Hitch your wagon to a star." We allow the fullest freedom of thought and action to all, demanding of them only consistency in thought, word and deed. Our methods of work are indicated by the Vedic injunctions we have adopted *viz.*, "*Satyam Vada*"—"Speak the Truth"; and "*Dharmam Chara*;" "Do thy duty *i.e.*, *Obey the Moral Law of thy Being.*" Our Guardian Spirit is *Ananda Natesa*—"the Holy Ghost," and our leader and guide is *Akhandananda Satguru* to whom we bow in salutation and absolute obedience.

It was under the guidance of this Spirit that I suggested the name of Georgetown as a substitute for that odious name "Black Town" and did many other things which have met with Royal Approval. "Recognition" I did not seek and do not want except the approval of one's own consciousness which I have since received in abundance though men may praise and blame one another according to the mood they find themselves in.

It does one's heart good to affirm and reaffirm "the Truth behind the Coronation Durbar" when it is brought home to men's minds in the most prominent and at the same time the most impressive and holy way on a solemn and sacred occasion like the solemn Church-Service in "the Coronation Durbar Camp," on a day which is devoted wholly and entirely to the Service of God Let us all—King or subjects—realise "the Final Goal" which is the Unity of God and Comity of Nations.

For what does the Brotherhood of Man amount to in the end but the comity of nations, just as the brotherhood of man indicates the comity of class and creed in the Constitution of a State? "Nothing less than the Love and Self-Sacrifice of Christ will avail for the great work of Empire which God has entrusted to us (Indians and Englishmen alike) *to-day*"—the great Coronation Durbar Day—when India claims its Sovereign Emperor true as the man entrusted to keep the Ancient Ideal of Kingship unsullied and hand it down from generation to generation, "by making it real and effective in the world," *i.e*, *in every day life*, the ideal of Kingship which has been so solemnly preached in the name of God and heard with reverence on the Sabbath preceding this, the Great Coronation Durbar Day.—*Aum Tat Sat.*

C. V. S.

SAIVA SIDDHANTA CONFERENCE AT MADRAS.

The Address of Welcome to the President.

M. R. Ry, J. M. Nallaswamy Pillai Avargal, B. A., B. L.

District Munsiff, Guntur.

Sir,

In the name of the Standing Committee of the Śaiva-Siddhānta-Mahā-Samāja we beg to welcome you to our midst as the President of its Sixth Annual Session which opens its proceedings here to-day. It was originally resolved, as you yourself, Sir, are aware, that Mr. T. Ponnambalam Pillai, M.R.A.S. (Ceylon), Retired Excise-Comissioner of Travancore, should preside over our present Session, and that gentleman, though he gave us definite hopes that he would accede to our request, was prevented at the last moment from keeping his word by a fit of grave indisposition. When it therefore came to the question of finding a new President for this Session, almost at the eleventh hour, we had little time before us for fresh negotiations, we could only cast about, and come to the conclusion that we had a right to count upon your good-will, and compel you, if necessary, to take up the vacant Presidentship. And we are under no small obligations to you, Sir, when we tell you that your ready acceptance of the offer that we made to you has, at a very critical time of our work, eased our anxieties and cheered up our spirits. The thanks of our Samaja are hereby tendered to you for the unassuming and sympathetic manner in which you heeded to our request, an act which has rendered our present Session an actuality and a success. When we approached you with our offer of Presidentship over the current Session, we were fully mindful of the circumstance that you had once, on a previous occasion, worthily presided over this Samāja, that is to say, over its third annual gathering at Negapatam. It was this circumstance that emboldened

us in the first instance to approach you with a feeling of confidence, and we are glad to say that our confidence has proved on all hands thoroughly legitimate. Though we regret not a little the enforced absence of Mr. T. Ponnambalam Pillai from the present Session, your presence has in a large measure mitigated our sorrow, added to the fact that there is also something peculiarly appropriate in *your* Presidency. For, this Samāja is the only Indian Association that has for its object the promulgation of the Śaiva Siddhānta Philosophy, or as it is otherwise termed, the Āgamānta. And you again, Sir, are the ony gentleman that has so unflinchingly thrown yourself into the Āgamāntic propaganda for the last twenty years, risking your leisure and purse to an unparalleled extent, and your writings so far have not a little been instrumental in opening tne eyes of many in India and elsewhere to the great truths enshrined in the Śaiva-darśana. Hence we think it is by a Providence that you 'have come to preside over our present Session, and we shall only pray that the great God may give you more and more zeal, devotion and strength, to ever remain His beloved Apostle for the resuscitation of the Religion of the Divyāgamas.

We beg to remain, Sir,
ever Yours for truth and love,
V. V. RAMANA SASTRIN,
I. ADIMULA MUDALIAR,
Secretaries.

A TRIBUTE.

Now 'tis our glorious *Sovran* King
Noble and gracious in everything
Has really and successfully won
The heart and love of everyone
By his concessions sympathetic
Which is of great future prophetic
To our ancient spiritual land
And the justice-loving England.

"J. N."

THE "AGAMIC BUREAU" NOTES.

The Sixth Saiva Siddhanta Conference.

On the 27th morning at 7 A. M. all the delegates and lecturers went to the Śri Subramaṇyasvāmi Temple in Choolai and pūja was performed there.

Precisely at 11 O'clock the Conference began its sittings in the Victoria Public Hall. Śrimān J. M. Nallasvāmi Pillai B. A., B. L., Vice-President of the Samāja was proposed to the Chair as Sriman T. Ponnambalam Pillai M.R.A.S., was prevented from coming here owing to illness. A chorus of young girls chanted the sacred Tevāram for about half an hour and its effect could only be felt and cannot be described. It sent a thrill through everyone present and we can safely assert that everyone was enveloped in purity of thought, word and deed.

Then Dr. V. V. Ramaṇa Śāstrin Ph. D., the General Secretary &c., on behalf of our host Srimān C. Ratnavelu Chettiyar, Dubash Messrs. Best & Co., and Vice President of the Samāja welcomed the President, delegates, lecturers and all. He presented the Secretaries' welcome address to the President which is printed on page 279 of this Number. The Report was also read, which contained in full many items of work the Samāja had done in the past eleven months.

The President Śrimān Nallasvāmi Pillai began by first moving a proposition, welcoming our Gracious Imperial Majesties and thanking them for their sympathetic boons conferred on us. This is the reply received from the Private Secretary to the message sent by the president: "I thank you for your kind message." The presidential address was characterised by eloquence, sound reasoning, erudition, tolerance, brotherly love to all. It lasted for more than an hour. The programme was carried through with slight changes all the three days on which the Conference met. One prominent feature of this

year's Conference was that there were many young lecturers who held advanced views suited to the modern days and who were quite religious and practical in their lectures. The second day and the third day were specially marked by the astounding learned lectures of Srimati Āndālammāl and Achalāmbikaiammāl.

The Hall was crowded to the brim all the three days. We only regret that we were not able to get a bigger hall. Special accommodation was provided for ladies. The ladies were very numerous on the second and the third day. A full report of the Conference will be published in the next Number of our Journal. We give below the resolutions passed by the general Committee of the Samāja on the 29th and 30th morning:—

Resolutions passed by the Standing Committee on 28th Dec. 1911.

1. Resolved that the rules as amended be passed.
2. The following gentlemen be elected as office bearers.

Śrimān J. M. Nallasvāmi Pillai Avl. B.A., B.L.,—*President.*
" S. Ratnavelu Chettiyar Avargal } *Vice Presidents.*
" Nathamuni Mudaliyār Avargal }
" I. Adimula Mudaliyār—*Treasurer.*
" S. Sachidanandam Pillai, B. A.—*Secretary.*

Directors:—Messrs. S. Ganapathi Pillai, S. Pālvanna Mudaliyār, V. Sivajñāna Desikar, M. A. Chendrasekaram Pillai, S. Sivagurunātha Chettiyār, P. Kalyānasundra Mudaliyār, C. Ekāmbara Mudaliyār, P. Appāvu Chettiyār, T. V. Kalyānasundara Mudaliyār, W. T. Govindarāja Mudaliyār, R. Shanmuga Mudaliyār, T. Muttusvāmi Konar, H. K. Virabasavayya B. A., B. L., Kalyanasundara Battar, Veluswami Tevar, M. Svaminatha Pillai, T. A. Rāmanādham Chettiyār, Tyagaraja Jñāniyār, M. A. Somasundara Mudaliyar, Tirunāvukkarasu Mudaliyar, K. Nagalinga Mudaliyar, Swami Vedachellam, K. A. Ponnusvami Mudaliyar and Gurubasappa Kudlappa Lambi Chimalgi.

3. Resolved that the next Conference be held at Vellore.
4. Resolved that the account as read be passed.
5. Resolved that a deputation be sent to Heads of Maths, Princes, Zemindars and the Nobility &c., to secure their help and cooperation.

6. Resolved that an address be sent to our retiring President Mr. Puttanna Chettiyar Avergal congratulating him on his getting the titles conferred on him by H. H. The Mahā Rāja of Mysore and our King-Emperor.

7. Resolved that this meeting tenders its heartfelt thanks to the office-bearers of last year.

Resolutions passed by the Standing Committee on 30th Dec. 1911.

1. Resolved that a Tamil Monthly Magazine be conducted by the Samāja from 1st January under the (title) 'Siddhantam'.

2. That each member be entitled to receive a copy free and for non-members a subscription of Re. 1-8-0 be charged.

3. That the subscription be realized by V. P. P.

4. That the Journal be started with 4 forms.

5. That the Samāja be registered under the Indian Company's Act.

6. That the funds be invested in the Madras Central Bank.

7. That the funds be drawn under the signatures of both the Treasurer and the Secretary.

8. That all subscriptions and collections be sent to the Bank directly.

9. That all the printing-work be entrusted to the Meykandān Press.

10. That Svāmi Vedāchalam be continued as the paid-lecturer on the old terms and be given an assistant on a pay of Rs. 5.

11. That honorary lecturers be also appointed and the bills for their travelling allowances be paid, not exceeding Rs. 20 a month and they be requested to enlist members and collect subscriptions.

12. That Messrs. Muthiah Pillai and Kalyanasundara Mudaliyar be requested to accept the office of Hony. Lecturers with their travelling allowances paid and the offer of Mr. P. S. Tyagarāja Jñāniār of Tiruvarur and Virudai Sivajñāna Yogigal to work as Honorary Lecturers even without travelling allowance be accepted, with thanks.

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Our co-worker in Mannar writes as follows:—

I could not have prepared a paper this time, owing to various reasons. First pressure of work in the office and want of leisure after the office-work. Secondly what little time I was able to spare was devoted to the cause of our noble Religion. As a few young men were desirous of studying our Religion, they formed themselves into a class and asked me to assist them. As I was myself anxiously watching the growth of this desire, I had no hesitation in assuming the robe of a Teacher; although I know my failings, I believe that every man can be a Teacher and a student at the same time. I took up the responsibility but on the opening day, being impelled from a Power within to speak some plain words, I told my friends that to seriously take up the study of our Śāstras, one must at least receive Samaya Diksha although the Sāstras like the திருவருட்பயன் which we were going to commence, were to be handled by those who received the Nirvāna Diksha. I appealed to them to save me from the sin of expounding the mysteries of these Jñānasāstras to the *uninitiated*, who are *not saivites* in truth and impressed upon them the importance of taking the vow of கொல்லாமை and புலால்மறுத்தல் as a preliminary to being initiated. Those good souls were not appealed to in vain. They welcomed the suggestion and now you can find about 30 souls who are *true saivites*—vegetarians who love received Diksha.

The Lord Tiruketesvara திருக்கேதீஸ்வரன், who is close to us has quickened their spirits; Śrī Nāgalinga Svāmigal who came here soon after the starting of the class, made fiery speeches; and Śri Chellaiya Gurukkal who was specially called from Jaffna to initiate these Baktas, was himself a great Bhakta and quickened their hearts still further. He left great impress upon their minds and hearts and now you find a solid body of Bhaktas, gathering together on Fridays to study திருவருட்பயன், on Saturdays and Sundays for Bhajana and lecture. The class on the Fridays is a *closed* class, i.e., a class specially for the initiated; others have been asked to attend on other days. The சிவநாமம் uttered by these devout souls will drown the noise of the wind around and pierce the hearts of the unenlightened and shake the foundations of Christian Mannar. I have great hopes of them and

they, of me. May it please the Grace of God to shine in and around us so that the Standard of the Noble Saiva religion may be established here and all around in the lands adjoining Tiruketesvaran and even further afield!

My great work of Love has commenced and I know not where it will end. It is for திருவருள் to guide and lead me to the Blessed Goal. *I will be led*, that is all I know.

You will now see how my time has been spent; I am however sorry that I did not contribute my mite to the Great work of the Saiva Siddhanta Maha Samaja. I have however this satisfaction that the time was most usefully spent in quickening many a soul to the realisation of True Saivism. May the Grace of God continue this work of regeneration!

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THE COMING SEMICENTENNIAL OF SVAMI VIVEKANANDA'S BIRTHDAY

The wheel of time will have rolled on full fifty years into eternity, on the 11th of January 1912, since it ushered into mortal life the soul of the great teacher of humanity of the modern era, known to the world as the Svāmi Vivekananda. Meteoric though his splendid achievements were—for the Svāmi gave up his body in Samadhi when only 39 years old—he has left an undying name in the annals of our religion. Before our eyes, he stood as the Prophet of Modern India and the India that is to be—not of the India strutting about in the finery of the alien, ephemeral, materialistic ideals and civilisation, but of the very soul of her who stands in her glory as the Mother of religion, "the old Mother of all that is noble, or moral, or spiritual." It is a happy sign of the times that the message of India he bore to her children and to the West is gaining ground every day, as it has awakened the national religious consciousness at home, and moulded the thought-currents of the West into new channels. Every Indian is proud of him for his raising the Motherland in the estimation of the Western world, and every Westerner who came in contact with his blessed personality or with his teachings of our sublime philosophy through his published works, owes a debt of gratitude to him which nothing can repay.

It is now ten years since Svāmiji left the world, as suddenly and unexpectedly as he had appeared ten years previously before its dazzled gaze, at the great assembly of the Parliament of Religions. India felt the loss of her glorious son as a national calamity, and gave vent to her mourning with unparalleled outbursts of grief and devotion. But what have we done to perpetuate the name of "The Patriot-Saint of modern India" in a fitting memorial? The Ramakrishna Mission sought to do this on the banks of the Ganges, in the grounds of its Headqarters at the Belur Maṭh in Howrah district, by raising a Temple which would hold under its roof, besides the mortal remains of the Master, a Vedic school, a library of philosophical and religious literature of the East and the West, and a hall of assembly for discussions of such subjects. In response to the informal letters issued to Indian friends and admirers and to the Vedānta Societies of the West, a sum was collected which was hardly sufficient even for constructing the embankment and the plinth of the main building their finish, and only a bare low-roofed room stands as a covering to the altar which marks the place of cremation, his remains being temporarily placed in the chapel of the Maṭh. Thus this unfinished structure, instead of being what it was intended for, stands as a memorial of the shame and impotence of India's sons! Does it not behove us to bestir ourselves at once to wipe out this mark of disgrace from our forehead and to show that India, even in the present day, *can* honour its departed prophets?

We lay before our readers for their approval the most practical suggestion that presents itself to us for the accomplishment of this object, which, according to the present estimate, would further cost about 30,000 Rupees. Let every individual who feels himself indebted in any way, whether directly or indirectly, to Svāmiji and his cause, take a religious vow that he will set apart on the 50th year of Svāmiji's birth, one-fiftieth of his sole earnings every month and send it as a *Guru-Dakshiṇā* (offering to the Guru), to the undersigned, or to Svāmi Virajananda, President, Advaita Ashrama, Mayavati, either monthly or at the expiry of the year 1912, according as it suits his convenience. Let the same be also done by all the

publishing centres of the Mission, the Vedanta Societies, and the Vivekanda Societies in all parts of the world, which conduct any money-business in the name of Svāmiji, whether corporated or not with the Mission. The proposition should also hold good with the money collected by each of the above centres for the commemoration of the next birthday of Svāmiji by them. By this simple step, which will in no way entail a heavy tax on anyone's resources, we are sure that the dome of the Memorial Temple will raise its head high into the sky, on the sacred banks of the Ganges,—an emblem of India's patriotism and religious consciousness,—the last one the celestial River flows by, on her way to meet the ocean. Whose heart will not leap at the idea that one year's little sacrifice on his part will make it possible to accomplish this thing, which will stand as a glory to the nation and its posterity?

We shall be glad to know if the above proposal meets with the approval of our readers and the general public, and if they are ready to enter the lists of those who desire to take the above vow. The Prabuddha Bharata Office heartily joins these Vratis (observers of the vow) and will keep a list of them open for the year with an account of the remittances submitted by each, and at the expiry of the term will publish their names and amount of their contributions, thus enabling them to know the result of their laudable efforts in behalf of the Svāmiji's Memorial.

With infinite faith in the practical co-operation of our brothers and sisters all over the world in this great cause.

Ever yours in the Lord,

Svami Brahmananda

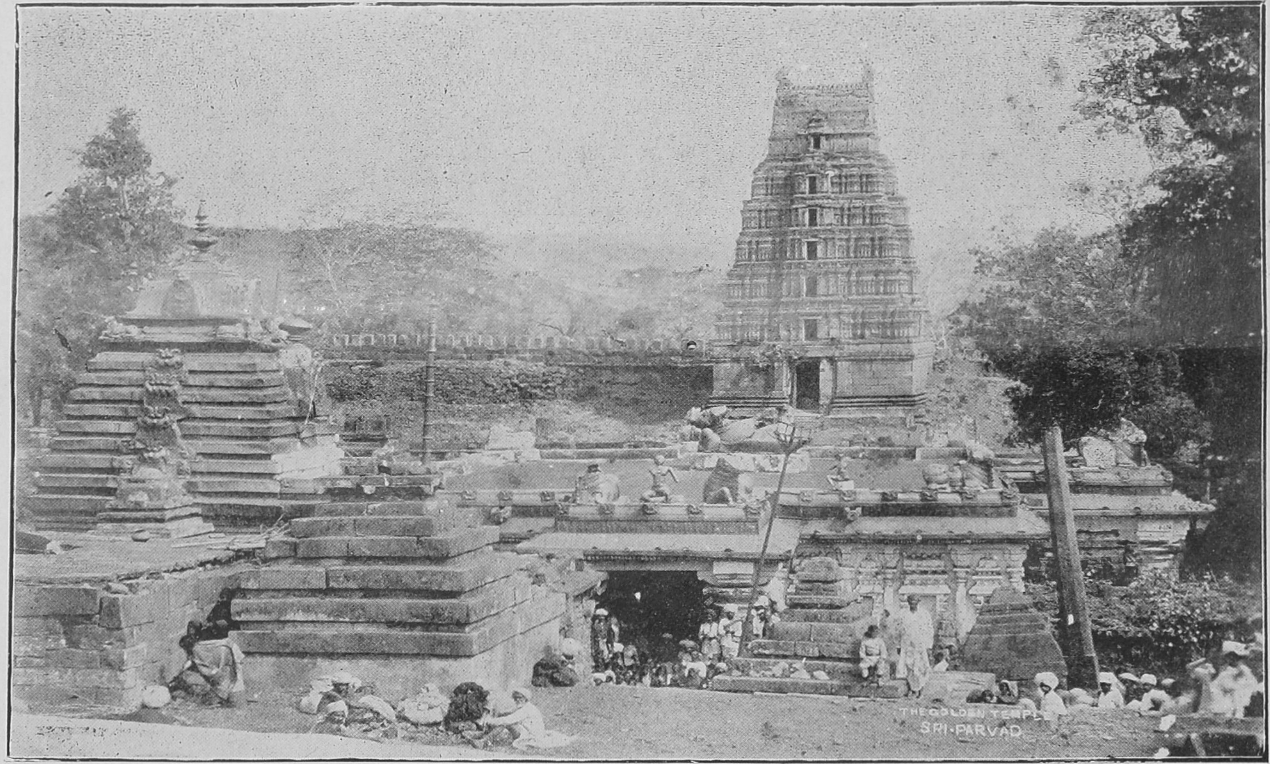
President, The Ramakrishna Mission,

The Ramakrishna Math, Belur P. O.; Howrah Dt.

The late Sriman P. Pandithuraisvami Tevar Avargal.

With the profoundest sorrow we record the untimely and sudden death of Sriman P. Pandithuraisvami Tevar Avargal, Zemindar of Palavanatham on the 2nd of this month. Throughout the Tamilagam, he was the supreme star that radiated the sweetness and the richness of our Tamil.. He founded the Madura Tamil Sangam. There were three similar Sangams in the Tamil land of yore in a place called Madura. Whether that place was the same as the present Madura is not certain. These sangams were established with the same objects and purposes for which the French Academies were established; and for the establishment of such institutions in England Mathew Arnold wrote so vehemently. More about these academies in a separate article later on. This present Sangam has been publishing many books which were with difficulty recovered from Cadjan leaves. We cannot say much about this Sangam's work now. In a later issue we shall give full description of its work.

Suffice it to say that he devoted his life and purse to this Sangam. There was not a single religious or Tamil institution which did not get its life and inspiration from this great man. Himself a profound scholar, gifted with a charming personality and melodious voice, he was very generous in his gifts. In his case it could be truly said that his left hand did not know what his right did. There are many families that are shedding grateful tears in memory of this man with whose help they rose to prosperity. Above all the whole Tamilagam too is shedding silent tears for her noble, talented and faithful son. We hope that all Tamils will join with us in our opinion that a grateful memorial should be raised in his name. May his spirit rest in Sivam!



SRI-PARVATAM.

Taken from "Studies in Šaiva-Šiddhānta".